

THE LIFE DIVINE

to the unity of the Absolute and should therefore be one with it and with all in consciousness, comes to be divided in its dynamic form of self and its activity and subject to Ignorance. It is also to be noted that the statement would not be wholly true, since it is possible for the Jivatman to enter into unity with the active nature of the One and not only into a static essential oneness. Or we may escape the difficulty by saying that beyond or above existence and its problems there is the Unknowable which is beyond or above our experience, and that the action of Maya has already begun in the Unknowable before the world began and therefore is itself unknowable and inexplicable in its cause and its origin. This would be a sort of idealistic as opposed to a materialistic Agnosticism. But all Agnosticism is subject to this objection that it may be nothing but our refusal to know, a too ready embracing of an apparent and present restriction or constriction of consciousness, a sense of impotence which may be permitted to the immediate limitations of the mind but not to the Jivatman who is one with the Supreme. The Supreme must surely know himself and the cause of ignorance, and

therefore the Jivatman has no ground to despair of any knowledge or deny his capacity of knowing the integral Supreme and the original cause of his own present ignorance.

The Unknowable, if it is at all, may be a supreme state of **Sachchidananda** beyond our highest conceptions of existence, consciousness and bliss;